

# Millennial Star



Photograph by Clair Harmon

## Construction

*The Consequence of Active Faith*

No. 39, Vol. 101

Thursday, September 28, 1939



## In The Cool Of The Evening

By SARA HENDERSON HAY

The day, the golden light, has gone,  
And quietly the evening drifts  
Across the world. Now the round moon,  
Leading the first star heavenward, lifts  
Her slender lantern in the sky;  
And shadow, like a dappled fawn,  
Steps delicately forth to try  
The pool of silver on the lawn.

Oh, do not speak. This is the hour  
For crickets in the garden wall,  
For sleepy bird and folded flower,  
This is the dusky interval  
Serene and beautiful, as though  
God lifted up a gentle hand  
For silence, that His world might know  
He walked at evening through the land.

# THE LATTER-DAY SAINTS' MILLENNIAL STAR

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*That which is born of the flesh is flesh; and that which is born of the Spirit is spirit.—John 3: 6*



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## THIS WEEK'S COVER

ACTIVE, dynamic faith leading of obedience of law constructs perfected Christian character. The principles involved in this construction were misconstrued during the centuries after Christ. This much-needed faith was dissipated by Christendom after the death of the apostles. Is there anything today which will aid mankind in regaining this type of faith? See page 610.



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WHEN is the time to pray? See page 614.

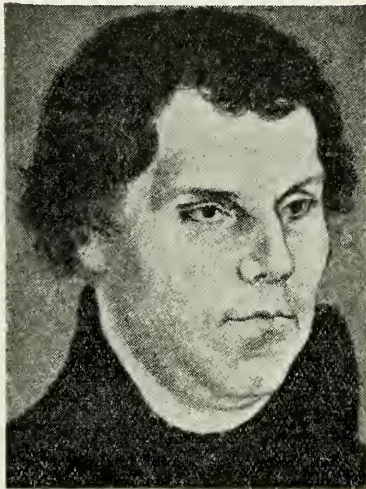
What element of life receives the greatest consideration in the search for happiness? See page 616.

## A Misunderstood Truth

By ELDER NEPHI JENSEN

**T**HE tendency to spiritless formality is one of the most universal impediments to all human progress. We meet with its petrifying influence in every department of life. The spontaneous, joyous play of childhood, with the approach of adulthood, becomes a stilted, mechanical make-believe, and the simple sympathetic expressions of friendship, of the unsophisticated, become in time mere meaningless artificial forms.

Nowhere is this tendency to dead formalism so manifest and so destructive of real life, as in religion. Practically every great religion has started with a deep faith in God and a pure humanitarianism, and ended in faithless, ritualistic show. Buddhism was born of a heartfelt desire to emancipate man from slavery and suffering; and finally developed into a stereotyped ceremonial performance, without real spiritual life. Judaism, in the days of Moses, was a religion of heart-uplifting faith in God, and rigid, robust righteousness. By the time of Christ's coming into the world, the religion of the Jews had become so destitute of heart-purifying faith that its devotees were like "whited sepulchres" that were only "outwardly beautiful."



Martin Luther

*"The just shall live by faith."*

This Jewish ceremonial display had become utterly devoid of the spirit of goodness. Some of the Pharaasaical products of this religion were so spiritually dead that they refused to enter Pilate's palace to accuse Christ, fearing that they would be defiled by entering a gentile palace on a feast day; but they could not understand that they might be defiled by thirsting for the blood of the Son of God, outside of the defiling palace.

Into this world of lifeless ordinances and dead formalism came Jesus with His simple, homely religion of kind deeds for neighbours and purifying faith in God. By His sacrificial death and His victory over the grave, He revealed to the world the infinite love and power of God so impressively that there came to the world an intensified faith in God that completely transformed and ennobled human lives. The soul-purifying power of this vital faith became the moral force and spiritual glory of the new religion. It produced a robust, vitalized righteousness that found expression in the purest goodness, the deepest love for God, and consecrated service to mankind.

Then came Paul, the philosopher, with his keen, penetrating spiritual insight. He saw with discerning eyes the striking contrast between the faithless, spiritless formalism of Judaism, and the moral quickening power and the ennobling spiritual influence of Christianity. With his trenchant pen, he commenced to depict the utter deadness of lifeless formalism; and to extol the saving power of a vitalized grace-given faith. One of his profoundest passages on the subject is found in his letter to the Ephesians:

“For by grace are ye saved through faith; and that not of yourselves: it is the gift of God: Not of works, lest any man should boast. For we are his workmanship, created in Christ Jesus unto good works, which God hath before ordained that we should walk in them.”

Paul, here, in effect says to the Pharisees: “Salvation is not of your dead ‘works,’ consisting of outward ceremonies administered without heart-transforming faith. You can ‘boast’ of your splendid ritualistic show, but it degrades rather than saves. Only the faith that purifies the heart ‘and converts the soul unto real good works’ can save. This faith comes through the gift and grace of God. Consequently, salvation is essentially and fundamentally by grace through faith.”

James affirms that “faith without works is dead.” In the Ephesian letter, Paul emphasizes the other side of the same truth: “Works without faith is dead.” This is the very core of Paul’s philosophy of salvation. Fundamentally, there are only two theories of the emancipation of man from the evils that beset him. The one is human, and the other is divine. The human process consists of ethical study, self-restraint, self-effort, and ceremonial display. Uninspired by a divine, purifying faith, it leads always to a smug self-sufficient outward respectability of which the devotees can and do “boast.”

The divine saving process is based upon an intensified, soul-converting faith in God that chastens the affections of the heart, humbles the proud human spirit, exalts the mind, and ennobles character from within. This heaven-sent faith always “works by love,” and produces genuine righteousness.

Some of the most revolting practices in religion have grown out of the strange notion that “works,” unaccompanied by genuine faith, will save. In Charlemagne’s time, conquered barbarians, by the thousands, were herded by their Christian conquerors to the river and forcibly baptized! And the practice still prevails of sending to heaven the infant, upon whose head has been sprinkled a few drops of holy water; and denying to the unbaptized child the beatific vision of the sanctified!

The confusion in regard to saving grace has come from a misinterpretation of Paul’s text: “By grace, ye are saved through faith.” The Protestant reformers have, in effect, transposed the words and made them read; “By faith, ye are saved through grace.” Or, in other words, they have made “grace” the active saving principle, and a gesture of faith the means of obtaining the “grace.” But in the teachings of Paul, faith is the great active saving principle. It is the principle

that works by love, purifies the heart, shields the soul from evil, and gives the power to conquer the world; and "grace" is the source of the faith. Moreover, in the philosophy of Paul, saving faith is not a momentary gesture, or frantic confession. It is a vital, robust, continuing principle that leads to steadfast obedience to divine law, enduring right living, and consecrated service to God.

The Protestant reformers have made three fundamental mistakes. They have held that conversion or change of heart constitutes complete salvation; that a mere confession of Christ will completely save; and that there can be saving faith without works. None of these concepts find support in the writings of Paul. In fact, it is a positive misinterpretation of the apostle to the gentiles to impute to him the doctrine of a "do-nothing-faith."

Before Luther's time, Christianity had become a mere faithless ceremonialism, comparable to Judaism in the days of Paul. There was no longer any emphasis on faith as a vital, soul-transforming and saving power. Religious ordinances were administered in a spiritless and mechanical way. Outward, ritualistic pomp and splendour had taken the place of the pure simplicity of the faith-inspired original Gospel ordinances.

Luther, with his keen, spiritual insight, could see through the hollow sham of this sacerdotal show. While ascending the steps to St. Peter's at Rome, on his knees, he was led to think that what he was doing was a useless means of saving his soul; and there flashed upon his mind the great text:

"The just shall live by faith."

These vital words were a real revelation to the great soul of the German reformer. They changed his whole course of life. The profound, newly discovered truth became the chief cornerstone of his spiritual philosophy; and his unusual emphasis of this great central truth constitutes his chief contribution to modern religion.

But Luther did not discover the full meaning of faith. And, what is of much more importance, he did not bring back to the world real, dynamic Christian faith. The task of restoring this faith was left for one greater than Luther.

In the first section of the Doctrine and Covenants, the Lord gives His own explanation of the great modern restoration. In that inspiring section, we are told that one of the fundamental reasons why God spoke to Joseph Smith and gave him commandments, was that:

"Faith might increase in the earth."

This divine declaration has found marvellous verification in the great modern restoration. Through the sublime faith of Joseph Smith, the Book of Mormon, a new witness for Christ, was brought forth; the Priesthood was brought back; and the foundation of the true Church was laid anew. And this great divinely planned and consummated restoration has, in fact and truth, made faith "increase in the earth."

*Continued on page 622*

# POETRY

## A PLEA FOR A SINNER

Dear Mr. God, please listen,  
 Since I had to give him up,  
 Please take good care of Tippy, Sir—  
 He's such a little pup.

Mother says You called to him  
 And he just had to go,  
 I wonder if he misses me,  
 'Cause, gee, I miss *him* so.

I know You'll treat him awful nice,  
 But he's really lots of care,  
 And if it's rainy out-of-doors,  
 He'll track mud everywhere.

He'll sure get into everything,  
 If You leave him just a crack.  
 But, Mr. God, if he bothers You,  
 I'd be glad to have him back!

—Peter Reed



## FRIENDSHIP

Friendship is a chain of gold  
 Shaped in God's all-perfect mould,  
 Each link a smile, a laugh, a tear,  
 Still steadfast as the ages roll,  
 Binding closer soul to soul.

## SAYING PRAYERS

I often say my prayers,  
 But do I ever pray?  
 And do the wishes of my heart  
 Go with the words I say?

I may as well kneel down  
 And worship gods of stone  
 As offer to the living God  
 A pray of words alone.

For words, without the heart,  
 The Lord will never hear,  
 Nor will He to those lips attend  
 Whose prayers are not sincere.

## Prayer

By ELDER JOSEPH QUINNEY, JR.

FROM THE IMPROVEMENT ERA

**L**IFE, based upon the principle of prayer, is a successful life. The Christ, teaching His disciples, said unto them: "Pray always, lest ye enter into temptation." Prayer is not a duty; it is a genuine privilege. "Privilege knows no law, but operates by love, and love is the fulfilling of the law."

One's mental attitude should be of the highest order when praying, for the reason that he is approaching the holiest of beings; he is submitting himself through the light of truth to a Personage glorified, exalted, and celestialized; consequently, he should approach Him with all that is fine and beautiful in life.

One should assume an attitude of humility when praying to allow a complete flow of the spirit of God to operate in his behalf. A mental inventory should be taken in order to dismiss and eliminate any and all suggestions derogatory to one's worthiness in approaching such a holy being as God. Humility is submissiveness to high and holy things; it is a strength of character; a power in the personality of one's being.

In addressing a prayer to God it is worthy of one's finest and highest thought and feeling. It is indeed a way of expression, committing oneself to the very highest that is known in bringing oneself into transforming fellowship with Jesus Christ our Lord. To have dwelling within us the spirit of genuine sincerity; to have God know, through the light of truth, which is His spirit, that we are indeed sincere and genuine, are important factors.

The Master said: "The pure in heart shall see God." Sincerity is a part of that quality of purity that brings us into His celestial presence. Sincerity is an element of life that has absolutely no relative in the family of hypocrisy. It is the golden element of the genuine, just, and true; it is a radiation of character, definite power, and culture that influences human life to great and noble deeds.

Sincerity is a part of that healthful soul, as Ralph Waldo Emerson so beautifully puts it:

"A healthy soul stands united with the Just and True, as the magnet arranges itself with the pole, so that he stands to all beholders like a transparent object betwixt them and the sun, and whoso journeys toward the sun, journeys toward that person. He is thus the medium of the highest influence to all who are not on the same level. Thus, men of character are the conscience of the society to which they belong."

Sincerity fastens itself in friendship with God and man, and leads him to feel the strength of the following thought: "I must feel pride in my friend's accomplishments. Friendship, like the immortality of the soul, is too good to be believed."



But when we are moved in the power of sincerity we see the immortality of God and of friends.

Sincere and genuine prayer develops the finest thoughts and feelings within the human soul, and when we give expression to these thoughts we can rest assured that they will be approved by God. Sincere prayer will provide the finest attitudes in life, and will bring about trust and confidence in the journey of life.

Prayer will develop a quality of faith, which will be free from doubt; indeed it will be an assurance that dwells within the soul that God lives, that Jesus is the Christ, and that Joseph Smith is a prophet of God.

The prayer of faith will heal the sick, will give the finest and best interpretations of the Gospel of life. The prayer of faith will develop character, culture, and power. A sincere and prayerful attitude will develop a love for God, a love for fellow-man. Indeed, it will place a greater meaning to the Saviour saying: "Greater love hath no man than this, that he lay down his life for his friend." It will bring us into fellowship with all that is fine and splendid; it will provide power and the light of wisdom; it will keep us in the paths of righteousness; it will give us the light of truth, which is a testimony of the Gospel; it will give us deep appreciation of the revelation given to the Prophet Joseph Smith, in which this classic, powerful, and true philosophy resides—

"That which is of God is light; and he that receiveth light, and continueth in God, receiveth more light; and that light groweth brighter and brighter until the perfect day."

Perhaps no scripture conveys a greater truth; it is powerful in substance, classic in character; therefore, when coupled with the spirit of humility and faith, it brings about a relationship between us and our Father in Heaven that cannot be questioned.

I submit the following:

The time to pray is now: Not yesterday, nor at tomorrow's dawn; but now, while I have life, when I can speak with God, and unfold to Him



*Continued on page 622*

By Permission

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THURSDAY, SEPTEMBER 28, 1939

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EDITORIAL

## *Peace From The Gospel Of Christ*

**V**ERY likely the element of life which receives consideration more than any other in the search for happiness is peace. All like to feel a sense of security, of trust and of confidence; of harmony and tranquility. Even when driven by ambition, the desire for gain, or the desire for improvement, to chance, to struggle, to dare, we do it for the final peace that will come with the satisfying of our desires. And even during the fight we wish to have periods of rest, when we can forget the struggle for a while, and relax in peaceful surroundings. At the height of the battle it is good to have that confidence in final victory, that no matter how the fight goes at present, we can be sure of security of the things we are fighting for when it is done.

Where shall we look for this peace, this confidence, this assurance? The fears of poverty, disease, death, oppressions, the fear of loss of loved ones—all these and more continually cause men worry and anxiety, and hold them from their goal of peace.

Times of national calamity turn many of these fears into realities. Economic depression, an epidemic, or an earthquake may bring disaster to thousands. There may be, as now, a war, which stimulates all the fears mentioned above, and brings about the realization of many of them.

At a time like this the Gospel of Christ to those who have it is more valuable than ever.

The call is still there to forsake the ways of hatred and take on the mantle of the true Christian. Christ Himself foresaw that because people would not live His Gospel there would be strife and bloodshed. He predicted that before His second coming there should be "wars and rumours of wars . . . famines, and pestilences, and earthquakes."

Yet to His followers, just before He left He gave these words of comfort: "Peace I leave with you, my peace I give unto you: not as the world giveth, give I unto you. Let not your heart be troubled, neither let it be afraid."

### *Peace Comes From Knowledge And Obedience*

**T**HERE is a peace which comes to the followers of the Gospel of Christ that can come to no other people. It is a peace which comes from the full assurance given to them by the witness of the Spirit, that they know what God desires them to do and that by obeying His laws they are certain of their present and future welfare.

There are men and women in the world today who have absolute security as far as it is possible to get it with the things

of this world. Yet they may not be at peace with themselves. If their life is empty of purpose, they have no satisfaction with the present nor hope for the future.

Not all of the world without the Gospel of Christ are in this condition, but the joy of each one does depend upon his carrying out its principles, under whatever name.

And the full testimony of the Gospel of Christ brings this peace, comfort, assurance of purpose—in other words, joy—no matter what external conditions surround the individual. It does not necessarily take from the individual these blows of life, but it gives him the courage and the “long view” to enable him to take them without bitterness, realizing that today’s troubles often become tomorrow’s blessings.

#### *Undying Witness Was Given By The First Apostles*

CONSIDER the first apostles of Christ, beaten, tortured, crucified, torn asunder, yet up to their final day on earth continually bearing witness of the value of that which they had in their own hearts, and which no man could take from them.

Consider Joseph Smith and others of the early restored Church, with the continual persecution and mobbings which they bore, but with unabated zeal preaching the word of God to all who would hear it.

The Pioneers left homes of comfort for a desert only that they might be allowed to keep this testimony and at the same time be unmolested by other men.

Today missionaries leave homes at sacrifice of material things, that others might hear of this joy to be had. Those that accept the word of the missionaries find that they must make certain sacrifices, but that the reward of the peace and assurances is the most valuable thing they could have.

Consider above all the assurance of the Master Himself, when He knew full well that His life here was nearly at an end, and that His enemies would soon have their day of triumph. He told His disciples that they would be scattered, “every man to his own,” and yet said: “These things I have spoken unto you, *that in me ye might have peace.* In the world ye shall have tribulation: but be of good cheer: *I have overcome the world.*” Faced with the greatest agony man was ever called to endure, in Gethsemane and on the cross, He, because of His Gospel, could say, “I have overcome the world.”

#### *The Assurance Of The Master Is For Every Christian*

TO every Christian, to the extent he is following that Gospel, comes this same assurance. In Christ there is peace, no matter what may be the forces of surrounding trouble. To that fact every member of the Church of Jesus Christ bears testimony.

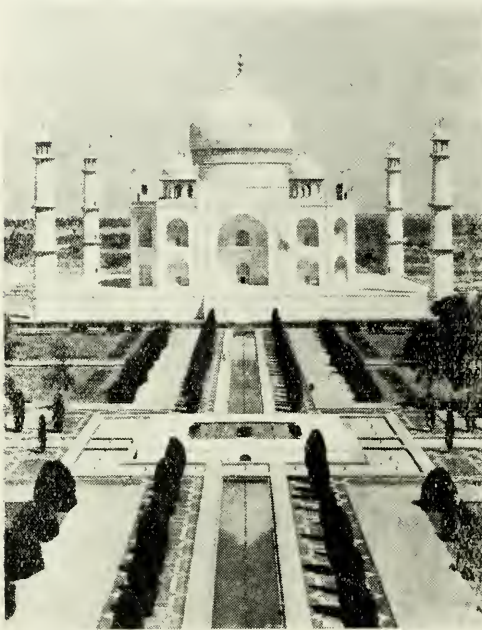
“My peace I give unto you.” “In the world ye shall have tribulation: but be of good cheer; I have overcome the world.”

The Gospel of Christ will bring peace to all who live it, though their nation may be at war.—THORNTON Y. BOOTH

## Our Answer

By ELDER S. GROVER RICH, JR.

**M**EN worship the world over. They worship Zoroaster who taught in Persia 3,000 years ago. They worship Confucious who preached in China 24 centuries ago. They worship Lao Tse, the founder of Tao-ism, who preached in the valley of the Han. They worship Mohammed. They worship Buddha who roved the banks of the holy Ganges 500 years before Christ. They worship the sacred books of Hinduism written 1,000 years before that.



The Taj Mahal

A product of man's desire to worship.

Is the Christian world today prone to class Jesus Christ among the other religious leaders of the world's history—prone to class Him merely as a great teacher? I fear so. His words are interpreted with no greater reverence than those of Plato or Kant. Real belief in His divinity, as the Son of God, is actually becoming a rarity among so-called "Christian" peoples. Man grasps in vain for something to cling to as an answer to questions he cannot avoid. Christianity, as known by most members of the popular sects today, is

not soul-satisfying to the individual; granted. But I plead with Christians everywhere to give one last look before they completely throw away their faith in God and religion. Was Christ the Son of God? Was He the Messiah? In answer, let us compare His coming with that of other founders of religions the world has produced. It was prophesied long before the birth of Jesus that the Messiah would fulfil certain scriptures. I ask any thinking man, "Has anyone other than Christ fulfilled prophecy as He did?" The Messiah, it was prophesied, would be preceded by someone in the spirit of Elias, as was Christ by John the Baptist. He was to be born of a virgin. He was to be born in the City of David, Bethlehem. He was to be born of the tribe of Judah, of the stem of Jesse, of the House of David. He was to be called amid slaughter. He was to be

called out of Egypt. He was to perform many miracles. He was to be called the Prince of Peace, Emmanuel, and the Nazarene. It was even prophesied that His own people, the Jews, would reject Him. Prophecy said that He would be crucified for the sins of the world; that soldiers would draw lots for His garments; that He would be hung between two thieves. Again prophecy said that He would be taken down and laid in a borrowed tomb, and further, that He would rise again in three days time.

Was it merely coincidental that Jesus fulfilled these prophecies? Do you think He was the Messiah, the Saviour? Has any other great religious leader the world has known come in fulfilment of such an array of prophecy as has just been cited? Christ *was* different. He was the Son of God.

After nineteen centuries you and I meet to worship this man as our God. We meet each to praise His name and eulogize His teachings. Yet in this day of evolution, of militarism, and of rational theology, we see these sacred teachings that we so cherish being attacked on all sides and in all walks of life by man-made theories and institutions.

The world needs a revitalization of its faith in the ideals and principles given us by the Saviour. The apostles had this experience when they gazed upon the glory of the resurrected Christ. You will remember that at the crucifixion of the Saviour, the apostles went back to their nets and their fishing, thinking that it was all over. Even when Mary informed them that she had seen the Resurrected Lord, they didn't believe her. But when they, themselves, beheld the Resurrected Christ in His glory, their faith was re-fired, and they were burned to the soul with a knowledge of Christ's divinity. *They knew.* And this added knowledge caused them to give the remainder of their lives to persecution, and finally to die in defence of their belief. And again I ask, "What other religious leader has left followers who had such faith, and lived such lives of torture professing their beliefs as did the apostles of the Lord Jesus Christ?"

So today this weary world in all its trouble needs its faith in its religious beliefs re-kindled, as was that of the apostles. Man looks about him and sees millions of fellow beings starving. And yet other men wallow in luxuries. He sees men of high esteem, noted scientists and philosophers, and even men of religion, denying the divinity of the God he worships. All around him nations, leaders of nations—his fellow men—disregard and defy the principles he so cherishes.

In this turmoil of man-made misery humanity needs God. And although conditions have brought upon man an attitude of discouragement to the point where he almost refuses to believe, or even to look for truth in any field, we ask him, nay, we plead with him, to just once more raise his head to the sun. In all humility, and in all sincerity we say that we have the answer to his problems. We offer it for his examination. A religion that again champions man's cherished beliefs, the

*Continued on page 622*



## Concerning Sincerity

By ELDER RICHARD L. EVANS

FROM THE IMPROVEMENT ERA

By way of excusing a man who has done the wrong thing there is sometimes offered in explanation for his conduct the fact that he was sincere in what he was doing. While sincerity is usually listed among the virtues of men, it is well to keep in mind the possibility of being sincerely wrong, and in such cases sincerity may become something less than a virtue.

A man may be sincere in his persecution of other men, but the fact of his sincerity does not lessen the evils of persecution. Indeed, it may enhance them. A man may be sincere in his intolerance and bigotry, and his sincerity may add vengeance to these other undesirable qualities. Men are usually sincere when they make bad investments, but the fact of their sincerity does not prevent their losing, oftentimes, the savings of a lifetime. And so it is well to ponder the thought that it is not only necessary for men to be sincere—it is necessary for them to be right. Faith in the wrong thing, work for the wrong thing, belief in error and untruth, even though it be sincere belief, is a tragedy of life. Men must be more than sincere. They must be sincere—and right.

And our only protection from error—our only means of knowing that our sincerity is not misplaced—is by living in the manner that the Lord God has prescribed by His spokesmen, both past and present. There is no other way of assuring ourselves that we are sincerely right and no other way of avoiding the calamity of being sincerely wrong.

# Robert G. Ingersoll On Alcohol

FROM THE INSTRUCTOR

I AM aware that there is a prejudice against any man engaged in the manufacture of alcohol. I believe from the time it issues from the coiled and poisoned worm in the distillery until it enters into the hell of death, dishonour and crime, that it dishonours everybody who touches it—from its source to where it ends. I do not believe anybody can contemplate the subject without becoming prejudiced against the liquor crime. All we have to do is to think of the wrecks on either side of the stream, of the suicides, of the insanity, of the poverty, of the ignorance, of the destitution, of the little children tugging at the faded and withered breasts, of weeping and despairing wives asking for bread, of the men of genius it has wrecked—the men struggling with imaginary serpents produced by the devilish thing.



And when you think of the jails, of the almshouses, of the asylums, of the prisons, of the scaffolds upon either bank, I do not wonder that every thoughtful man is prejudiced against the damning stuff called alcohol. It breaks the father's heart, it bereaves the dotting mother, extinguishes natural affections, erases conjugal love, blots the filial attachments, blights paternal hopes, and brings down weary age in sorrow to the grave. It produces weakness, not health; death, not life. It makes wives widows; children orphans; fathers fiends; and all of them paupers and beggars! It feeds rheumatism, nurses gout, welcomes epidemics, invites cholera, imports pestilences and embraces consumption. It covers the land with idleness, misery and crime. It fills your jails, supplies your almshouses and demands your asylums. It crowds your penitentiaries and furnishes victims to your scaffolds. It engenders controversies, fosters quarrels, and cherishes riots. It is the lifeblood of the gamblers, the prop of the highwayman and the support of the midnight incendiary. It countenances the liar, respects the thief, esteems the blasphemer. It violates obligations, reverences fraud and honours infamy. It deforms benevolence, hates love, scorns virtue and slanders innocence.

It burns up man, consumes woman, desolates and devastates life, curses God, despises heaven. It brings shame, not honour; terror, not safety; despair, not hope; misery, not happiness; and with the malevolence of a fiend it calmly surveys its frightful desolation and unsatisfied with havoc it poisons felicity, kills peace, ruins morals, blights confidence, slays reputation and wipes out national honour, then curses the world and laughs at its ruin. It does all that and more. **IT MURDERS THE SOUL.** It is the sum of all villainies, the father of all crime, the mother of all abominations, the devil's best friend and man's worst enemy.

## A MISUNDERSTOOD TRUTH

*Continued from page 612*

This increased faith was one of Joseph Smith's greatest contributions to modern religion. It is the basic fact in Mormonism that makes it a religion of heart-purifying power and soul-ennobling influence. This dynamic faith actually saves, for it not only converts the soul; but it leads to strict obedience, to divine law; continuous, robust righteousness; and the consecrated service to man and God that produces the finest of all fine things—perfected Christian character.



## PRAYER

*Continued from page 615*

in depth of soul my hidden thoughts, and by His grace be made strong.

The time to pray is now: I need faith, a vital faith in God, then fellowmen. My mind adjusted, my soul opens to let in the great gift of light, let me be kind, charitable, obedient, honest, loyal, courageous, strong: yea, a man, a strong man, reflecting always the highest, the best.

The time to pray is now: Always lying in wait to receive, lurks the evil one. I need strength, the mighty arm of strength to cast aside this author of lies and build a life of truth.

The time to pray is now: Wait not until distressed, oppressed, or the hour of pain has come; pray now, in God's holy name pray, and have the fortifying power of Him who loves and gives.

The time to pray is now: I need the Christ in time of trial as well as peace. The hour of prayer is here. It is my hour of prayer, sweet hour of prayer; most reverently I bow, in humility I say, "God, give me strength to do Thy will: not mine, I pray, be done."



## OUR ANSWER

*Continued from page 619*

Fatherhood of God, and the brotherhood of man, exists today. A religion that flashes forth to say that God has spoken to man in the last century, has given new light, new knowledge, to upwards of a million Christians. Man today has words of prophecy from God directed at *him*, for *his* benefit. God has spoken to *you!* He is watching over you and does control the destinies of this troubled world. This message we bring to all men; a message that gives new hope to man, and new purpose to life. This—our religion.



## GLANCES AT CHURCH HISTORY

*Brief accounts of interesting events which occurred at a corresponding time of some previous year.*

*September 25th, 1832:*—At Sackville, New Brunswick, Marriner W. Merrill was born. In later years he was a member of the Quorum of the Twelve.

*September 26th, 1856:*—The first two companies of saints immigrating to the West with all their worldly belongings in handcarts arrived in Salt Lake City. They were British saints who had crossed the Atlantic, and travelled the railroads from Boston to Iowa City where they were fitted out. These were the most fortunate of the groups that used the handcart method of travel. The 486 persons used 96 carts and 8 teams to cover the distance without serious loss or adventure. The leaders were Edmund Ellsworth and Daniel D. McArthur. They had travelled on foot some 1,300 miles in three and a half months. The time of the trip compared favourably with the ox trains, though the toil and fatigue were infinitely more. This first attempt had proved the possibility of the method, but the unfortunate groups who started later in the year were the victims of untold hardship and buried many on the plains.

*September 26th, 1909:*—United States President William Howard Taft, on a tour of the Western States, addressed a large congregation in the Tabernacle at Salt Lake City.



## Of Current Interest

SEVENTY-EIGHT years ago a ginger cake was baked by the mother of Mr. J. W. Morrison and put away by his six year old sister. Today, still in a good state of preservation, the cake is the treasured keepsake of Mr. Morrison.

THE PLYMOUTH Soup Society has provided and distributed hot soup during the winter months to those in need for 92 years. A boilerful, still made in the original boiler, dating around 1847, costs about 30 shillings.

TO AID acoustics for music, speech and sound films, a concert hall, in the shape of an egg, has been built at Liverpool by the Liverpool Philharmonic Society. This construction will enable sound to be more audible, more enjoyable to listeners.

TWO RARE volumes—Bibles—translated and printed in 1763 by the Chaplain to the "Royal Princess of Wales," are in the possession of an American woman. Mrs. Laura Brabson, of Atlanta, Georgia.

A LIGHT, believed never to have been seen before, was recently observed according to the reports of Dr. H. H. Race and his associates in the laboratories of the General Electric Company. While investigating insulating liquids the phenomenon occurred. Without warning, a diffused bluish glow suddenly appeared between two electrodes bathed in a synthetic, high-boiling liquid under study. When the voltage in the electrodes was increased the light increased in brilliance.

IN THE 1840's, according to the Chicago Historical Society in its exhibition of 1840-1860 stamps, if you had a ten-cent stamp and your letter required but five cents post-

age, all you had to do was to cut the stamp in two and use half of it.

THE STAR has from time to time carried mention of the hitch-hiking experiences of the Millennial Chorus, but Lorne Binnie of Edmonton, Alberta, Canada, has out-hitched the Chorus. Mr. Binnie recently completed 32,000 free miles and is now on a summer tour of the United States and Canada.

EFFORTS are to be made to re-record some of the phonograph discs made by Lord Tennyson in 1889. Such recordings would allow the general public to become acquainted with the poetry of Tennyson from his own lips.



## *News of the Church in the World*

ELDER Joseph P. Fernelius was recently appointed to preside over the Swedish Mission. Elder Fernelius succeeds President Gustive O. Larson in that position. From 1905 to 1907 he filled a mission in Sweden. Prior to this call Elder Fernelius was director of the Gustav-Adolph Male Chorus.

A FAMILY dinner honouring the eighty-first birthday of Elder Matthias F. Cowley was recently held in the Lion House, Salt Lake City, Utah. Sons and daughters from many points in the United States gathered to extend birthday greeting to Elder Cowley.



## *From the Mission Field*

### DOINGS IN THE DISTRICTS

*London*

Notice of revision of times of meetings has been given by North and South London Branches. Until further notice sacrament meetings will be held at 4.30 p.m. on Sunday instead of the usual 6.30 p.m. Sunday Schools will meet at 2.30 p.m. South London Branch has announced that M.I.A. will convene at 4.00 p.m. each Saturday. Relief Society meetings in South London Branch are continuing at the usual time, 2.00 p.m. each Thursday.

St. Albans Branch Sunday School is being held at 2.30 p.m. and sacrament meeting is being held at 4.15 p.m.

Chiswick Branch Sunday School is being held at 2.30 p.m. and sacrament meeting at 4.30 p.m.

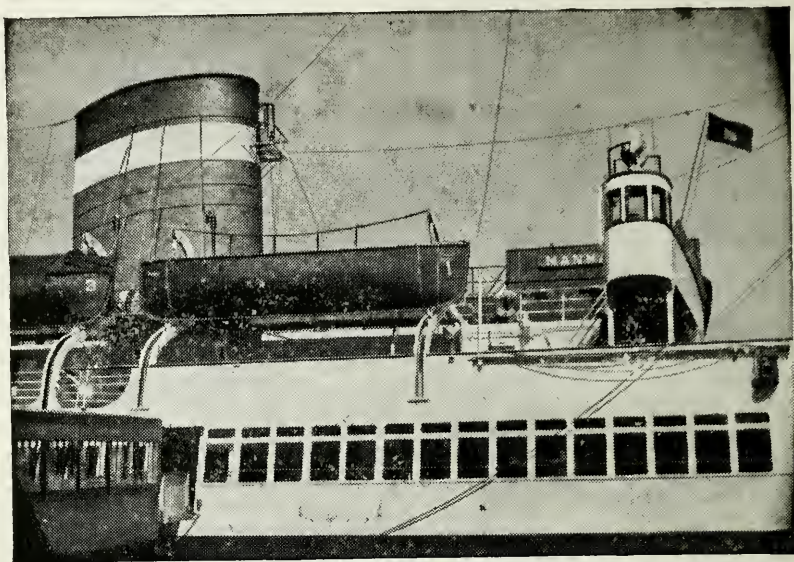
Although changes in times of meetings in other branches and districts have not as yet been brought to the attention of the STAR, it is hoped that these changes may be published at an early date for members and friends throughout the mission.

# LATTER-DAY SAINT MEETING PLACES IN BRITAIN



- Aberdeen:**  
Corn Exchange,  
5, Hadden Street.
- Accrington:**  
\*L. D. S. Hall,  
Over 9, Church St.
- Airdrie:**  
†L. D. S. Hall,  
40, Hallcraig Street.
- Barnsley:**  
Arcade Buildings.
- Batley:**  
\*L. D. S. Hall,  
Purwell Lane.
- Belfast:**  
†Arcade Buildings,  
122, Upper North St.
- Birmingham:**  
L. D. S. Chapel,  
23, Booth Street,  
Handsworth.  
Council Schools,  
Stratford Road,  
Sparkbrook.
- Blackburn:**  
L. D. S. Hall,  
Saving Bank Chambers,  
Lord Street, West.
- Bolton:**  
Corporation  
Chambers.
- Bradford:**  
L. D. S. Chapel,  
Woodlands Street,  
Off City Road.
- Brighton:**  
105, Queen's Road.
- Bristol:**  
L. D. S. Hall, Zion Rd.,  
off Clarence Road.
- Burnley:**  
§L. D. S. Chapel,  
1, Liverpool Road,  
Rosegrove.
- Carlisle:**  
L. D. S. Hall,  
Scotch Street.
- Cheltenham-Stroud:**  
Theosophical Hall,  
St. Margaret's Ter..  
Off North Place,  
Cheltenham.
- Clayton:**  
\*Central Hall.
- Derby:**  
Unity Hall.
- Doncaster:**  
\*L. D. S. Hall,  
Trafford Street.
- Dublin:**  
†L. D. S. Hall,  
8, Merrion Row.
- Eastwood:**  
Library, Church St.
- Edinburgh:**  
Ruskin House,  
15, Windsor Street.
- Gainsborough:**  
L. D. S. Hall,  
4B, Silver Street.
- Gateshead:**  
Westfield Hall,  
Westfield Terrace.
- Glasgow:**  
South Side  
Masonic Hall,  
30, Abbotsford Pl., C.5.
- Gravesend:**  
16, Austin Road.
- Great Yarmouth:**  
Joanson's Rooms,  
Northgate Street.
- Grimsby:**  
Thritt Hall,  
Pasture Street.
- Guisborough:**  
L.D.S. Hall,  
Back of 13 Church St.
- Halifax:**  
\*L. D. S. Hall,  
35, Brinton Terrace,  
Off Hansen Lane.
- Hucknall:**  
\*Byron Buildings.
- Hull:**  
L. D. S. Chapel,  
Wellington Lane, and  
Berkeley Street.
- Hyde:**  
L. D. S. Hall,  
Reynolds Street.
- Kidderminster:**  
L. D. S. Chapel,  
Park Street.
- Leeds:**  
\*L. D. S. Hall,  
5, King Charles St.
- Leicester:**  
All Saints' Open,  
Great Central Street.
- Letchworth:**  
Vasanta Hall,  
Gernon Walk.
- Liverpool:**  
L. D. S. Chapel,  
301, Edge Lane.
- London:**  
L. D. S. Chapel,  
59, Clissold Rd., N.16.  
Ravenslea Chapel,  
149, Nightingale Lane  
S.W.12.  
57, King Alfred's Ave  
Catford.  
Ivy Hall,  
Wellesley Road,  
Gunnersbury, W.4.
- Loughborough:**  
Adult School.
- Lowestoft:**  
L. D. S. Hall,  
20, Clapham Road.
- Luton:**  
Dallow Road Hall,  
Corner of Dallow and  
Naseby Roads.
- Mansfield:**  
39a, Albert Street.
- Manchester:**  
L. D. S. Hall,  
88, Clarendon Road.  
C. on M.
- Merthyr Tydfil:**  
L. D. S. Chapel,  
Penyard Road.
- Middlesbrough:**  
L. D. S. Hall,  
21, Bottomly Street,  
Off Linthorpe Road.
- Nelson:**  
\*L. D. S. Hall,  
10, Hibson Road.
- Northampton:**  
\*L. D. S. Chapel,  
89, St. Michael's Road.
- Nottingham:**  
L. D. S. Hall,  
8, Southwell Road.
- Norwich:**  
L. D. S. Chapel,  
60, Park Lane.
- Nuneaton:**  
Masonic Hall.
- Oldham:**  
L. D. S. Hall,  
Neville Street.
- Plymouth:**  
L. D. S. Hall,  
114, Tavistock Road,  
Park Street.
- Pontilfrith:**  
Enquire:  
81, Brynteg Street
- Preston, Lancs:**  
L. D. S. Hall,  
44, Avenham St.  
Off Fishergate.
- Rawmarsh:**  
L. D. S. Hall,  
Main Street.
- Rochdale:**  
L. D. S. Chapel,  
Lower Sheriff St.
- Sheffield:**  
L. D. S. Chapel,  
Corner of Ellesmere  
and Lyons Roads.
- Shildon:**  
\*L. D. S. Hall,  
100, Main Street.
- South Shields:**  
L.D.S. Hall,  
36, Fowler Street.
- St. Albans:**  
49, Spencer Street.
- Sunderland:**  
L. D. S. Chapel,  
18, Tunstall Road.
- Tipton, Wolverhampton:**  
L. D. S. Hall,  
Washington Building,  
Berry Street.
- Varteg:**  
Memorial Hall.
- West Hartlepool:**  
L. D. S. Chapel,  
7, Osborne Road.
- Wigan:**  
\*L and Y Station

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